Sri Madhukeshwara Temple, Banavasi, Karnataka

Ref: Wikipedia

Banavasi Madhukeshwara Temple is an ancient Hindu temple dedicated to Shiva. It is located in Banavasi, which is in Karnataka State of India, 24 km (15 mi) away from the nearest city, Sirsi.

The Madhukeshwara Temple was built in the 2nd century by Kannada's first kingdom Kadamba dynasty.

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Ref: templetales5.wordpress.com

Uma Madhukeshwara Temple, Banavasi,

Uttara Kannada District, Karnataka

Madhukeshwara Temple

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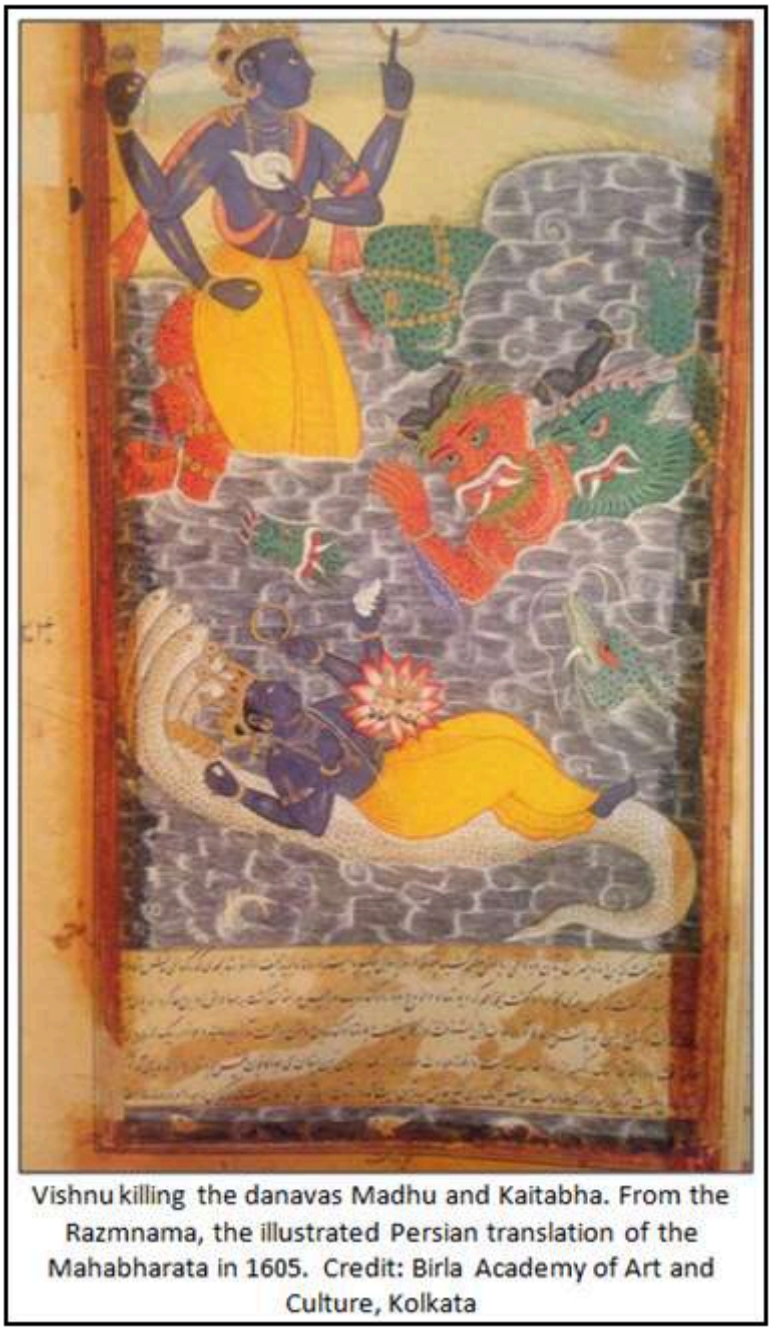
Location: The Uma Madhukeshwara Temple is located at Banavasi, Sirsi Taluk, Uttara Kannada District. It is about 23 kms from Sirsi and about 105 kms to the south-west of Hubli.

Before we get into the experience and history of Uma Madhukeshwara Temple, it is imperative to know a bit of the history of this divine ancient town, Banavasi.

History of Banavasi

The history of this town dates back to the period of The Mahabharata when Banavasi was known as “Vanavasaka”.



Vishnu killing the danavas Madhu and Kaitabha. From the Razmnama, the illustrated Persian translation of the Mahabharata in 1605. Credit: Birla Academy of Art and Culture, Kolkata

According to Devi Bhagawata Purana, Madhu and Kaitabha originated from the ear-wax of Lord Vishnu. Out of the two dew drops upon the lotus sprouted from Lord Vishnu's naval, one dew drop was as sweet as honey, out of this dew drop Madhu emerged (with attribute of Tamas i:e darkness) and the other dew drop was hard, out of this dew drop Kaitabha emerged (with attribute of Rajas i:e motion or activity). Both of them undertook penance and pleased Goddess Mahadevi. They both obtained a boon from Goddess Mahadevi that no one could kill them without their own consent. The Asuras became very powerful and attacked Lord Brahma. They subsequently stole the Vedas from Lord Brahma and hid themselves in Patala Loka. Lord Brahma then sought help of Lord Vishnu to retrieve the Vedas from the Asuras. Lord Vishnu fought them but could not defeat them. Since it was possible to kill them only upon their consent, Lord Vishnu sang eulogies praising their

strength. Lord Vishnu wanted to award them with a boon but the arrogant Asuras granted a book to Lord Vishnu himself. Lord Vishnu asked for a boon to slay them which the Asuras had to award. Thus Lord Vishnu put an end to both these Asuras.

"Excavations at Banavasi", Mysore, 1997 ~ AV Narasimha Murthy mentions that several artifacts dating back to Satavahana Era (228 BCE–224 CE) have been found in Banavasi.

Mahavamsa and Dipavamsa, Buddhist chronicles from Sri Lanka, mentions Banavasi as a location where Buddhist missionary were sent to propagate Buddhism alongwith several other locations. The Mahavamsa mention that a large group of Bhikshus from Vanavasa (aka.Banavasi) visiting Sri Lanka sometime during the rule of King Duttagamani (101-77 BCE).

Epigraphia Indica Vol.VII (pg no.49) mentions about Karle Caves, near Lonavala in No.1-Chaitya Cave, built during the 2nd Century BCE during the Satavahana Era, inscription on the left wall of the verandah mentions "*Vejayantito Sethina Bhutapala selaghara parinithapita Jambudipaamhi Utama*" meaning "this rock mansion, the most excellent on in Jambudvipa, has been completed by the Setthi Bhutapala from Vaijayanti".

The Chutu Dynasty, who were perhaps a feudatory of the Satavahanas assumed sovereignty between 1st and 3rd Century CE ruled from Banavasi. "Chutu" means crest and their emblem was a cobra hood. This connects them to the Naga Tribe (Naga Kula) who are associated with the western Deccan region which was called as Nagara Khanda which is area around Balligavi and Bandalike (a part of Banavasi Province).

The town finds a mention even in the Claudius Ptolemy (100-170 CE) book on geography. This town has been mentioned as "Banaouasei".

This area was later taken over from the Chutu Dynasty by The Kadamba Dynasty sometime in 345 CE with the establishment of the Kadamba rule by King Mayuravarma.

Xuanzang, a 7th Century Chinese Traveler has mentioned Konkanapura. Xuanzang seems to have visited this place during his travels from Kanchi to Nashik. This region has been traced down to Malnad forests which is today's Banavasi. Xunzang also mention the existence of a large Stupa commissioned by Samrat Ashoka (268-232 BCE) at Banavasi.

This town has been known by several names viz. Vanavasaka (during the Mahabharata era), Vanavasi (as per Varahamihira's Brihat Samhita), Banaouasei (by Ptomlemy in 1st Century CE), Vaijayanti (during the Satavahana era), Sanjayanti (as per the Naga Stone inscription), Jayantipura or Vaijayantipura (during the Kadamba era), Konkanapura (by Huanzang in the 7th Century CE), Kanakavati (during the Sonda Dynasty era) and finally Banavasi.

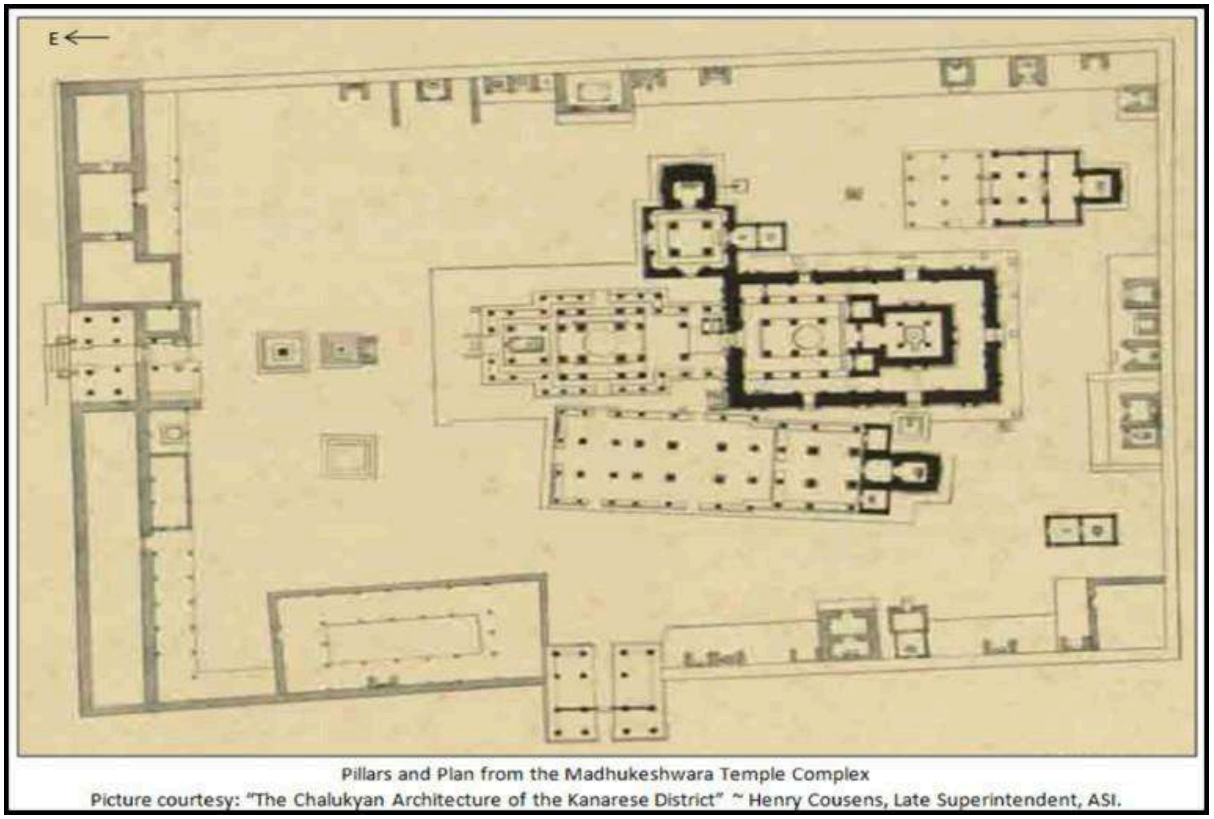
This town carries an inhabited history for over 2000 years in its heart and has been patronized by several dynasties including Mauryas, Satavahanas, Chutus, Kadambas, Badami Chalukyas, Rashtrakutas, Western Chalukyas, Hoysalas, Vijayanagar Rulers, Wodeyars of Mysore. It has also been governed by The Alupas, The Gangas, The Kadambas of Hangal, the Seuna Yadava Dynasty and the Sonda Dynasty as feudatories.

There are several chronicles related to the origin of The Kadambas. One of the chronicle claims that the Dynasty was established by Trilochana Kadamba (person with three eyes and four arms) emerged from the sweat of Lord Shiva under a Kadamba Tree; hence the name of the Dynasty. Another chronicle claims that the first official Founder, King Mayuravarma, was born out of Lord Shiva and Goddess Bhudevi. The inscription from the Talagunda pillar (refer my article on Pranaveshwara Temple & Talagunda Pillar posted on my page on 9th July, 2024) mentions that the Founder Mayuravarma was appointed by Skanda, the six-faced God of War.

All said and done, Banavasi is synonymous with the Kadambas and often addressed as “Kadambas of Banavasi” or “The Banavasi of the Kadambas”. This place is patronized by the Kadamba Dynasty, the first native empire who brought pride to Kannada and Karnataka. The Kadambas ruled for a period of about 200 years (345–540 CE) and was also their Capital City.

According to the local chronicles, its believed that Asuras Madhu and Kaitabha were from this area. Madhu from Banavasi (SIrsi Taluk) and Kaitabha from Kotipura (Soraba Taluk). Thus they were commemorated by Lord Vishnu as Madhukeshwara at Banavasi and Kaitabeshwara at Kotipura. Thus both these Temples are closely related.

This is perhaps an ancient Hindu Temple originally dedicated to Lord Vishnu but later dedicated to Lord Shiva. We can find idols of Lord Vishnu (to the right) and Lord Kartikeya (to the left) in the antechamber. Though I have no epigraphical evidence as of now to substantiate but it is possible that the Temple was called “Madhukeshava” and perhaps later when Shaivism (Kalamukha Sect) because popular in this region the Temple began to be addressed as “Madhukeshwara”.



Pillars and Plan from the Madhukeshwara Temple Complex
Picture courtesy: “The Chalukyan Architecture of the Kanarese District” ~ Henry Cousens, Late Superintendent, ASI.

The entrance to the Temple Complex is covered by a 15’ high compound wall of laterite stones. The Temple Complex has two entrance; one on the eastern and other on the northern side.

The Temple Complex is situated on the banks of River Varada which flows on three sides of the town and the courtyard is adorned by The Madhukeshwara Temple, Parvati Temple and Lakshmi Narayana Temple. The Complex also houses several smaller enclosures with Deities on all the three sides against the compound wall.

Elephant sculptures at the entrance of the Temple Complex.

The Entrance to the Complex has an entrance Mandapa which can be entered via a stairway. As one reaches the end of the sopana (stairway) there are two large elephant sculptures which serve as balustrades to the entrance Mandapa.

The sculpting of these elephants is absolutely amazing. They are adorned with all possible jewelry with which elephants would be decorated in the bygone era viz. head-gear, tusk-gear, necklaces, amulets, anklets and an elaborately carved saddle. On careful observation one can find that the inner layers of the elephant trunk is also carved.

The elephant holds a garland in its trunk and there are small figurines carved around the elephant which give the feel of festivity.

The beauty and sculpting genius of the complex begins with your first few steps itself.

Mandapa at the Entrance

The Complex has a Mandapa at its entrance on the east. The structure stands on 8 pillars, a combination of 6 half and 2 full size ones. Once we enter the Temple premise we can see rooms to the left and right side of the Mandapa. The left side is used as a storeroom for artifacts and inscriptions. The right side is perhaps used as quarters.

There are three type of Sthamba viz. Vijaya Sthamba, Deepa Sthamba and Chaya Sthamba. Vijaya Sthamba are erected to commemorate victories in war; Deepa Sthamba are erected

for lighting lamps as an offering to the Deity and Chaya Sthamba are rected in memory of an important person.

Sthamba is a shaft carved out of a single stone with a capital at the top. There are two Sthamba in the eastern side of the courtyard. The capital of one of the Sthamba is intact whereas the second one seems to have been damaged. Both the Sthamba stand on a huge pedestal.

The first Sthamba has figures of Lord Shiva on the North, Lord Nandi on the East, Lord Hanuman on the South and Lord Ganesha on the West. This Sthamba has a capital on top with Shiva Linga and Lord Nandi within the capital. This one seems to be a Deepa Sthamba.

The next Sthambh is very unusual and I need to find out the purpose of erecting two Sthamba in the same premise.

Shrines in the Temple Complex

There are small shrines of Deities against the North, South and Western compound wall.

These shrines are dedicated to Sri Parashuram, Sri Keshava, Sri Havali Madhukeshwara, Sri Vithoba, Sri Vishveshwara, Sri Varadeshwara, Sri Amruteshwara, Sri Chintamani Ganapathi, Sri Kedareshwara, Sri Dundiraja Ganapathi, Sri Rameshwara, Sri Venkataramana, Sri Rama, Sri Umamaheshwara, Sri Surya Narayana and several idols of Snake Gods.

I remember someone mentioned to me in 2007 that all these idols have been made from the material of the respective Deity's origin. Eg. The Shiva Lingam of Sri Kedareshwara is made from the stone from Kedar, Sri Rameshwara idol is made from the material from Rameshwaram etc.

As these locations are far away and not easily accessible for the economically weak, idols were brought from the Deity's place of origin and consecrated here for darshan to the general public. This makes the shrines more authentic.

There are shrines which are adorned by the Ashta Dikpalakas (for more details on Ashta Dikpalakas please refer the posted on my page on 1st July, 2024).

Lord Indra - East
Lord Varuna - West
Lord Kubera - North
Lord Yama - South
Lord Ishana – North East
Lord Agni – South East
Lord Nritti – South West
Lord Vayu – North West

Each of the idols is sculpted to perfection. These are perhaps the Best forms of Ashta Dikpalakas I have seen till date.

Each of the Dikpalakas is depicted in his respective direction alongwith his consort riding, vahana (vehicle) and holding their respective weapons are explained in religious texts.

I admire the Kings for the thought behind this exercise. Even this day, it is convenient for people to worship these Deities at Banavasi itself. I wonder how much effort and trouble the Builders would have faced to assemble all these Deities in one single Complex.

Shri Madhukeshwara Temple

Madhukeshwara is one of the most revered temples of Karnataka. It several literature it is mentioned that this is a 9th Century Temple but I believe this is more ancient; we only need more archaeological evidence to substantiate. The original Temple was perhaps consecrated by The Satavahana Dynasty (as it was their southern headquarters) and later built by the Kadambas and additions made by the Badami Chalukyas and Hoysalas.

Madhukeshwara Temple

Madhukeshwara is an eka-kuta east facing living Temple with puja performed every day. The colour of the Shiva Lingam bears the colour of honey i:e Madhu.

The Temple has five Mandapas viz. Garbha Mandapa, Triloka Mandapa, Nritya Mandapa, Sankalpa Mandapa and Sabha Mandapa. Each of these Mandapas were built at different times with the Garbha Mandapa belonging to the Satavahana Era, Temple was built during the Kadamba Era followed by additions and renovations during the Badami Chalukya and the Hoysala Era.

The interior of the Temple is an absolute marvel. As we enter the Temple it seems to open up in layers. The Sabha Mandapa, followed by a large Nritya Mandapa leading us into the Triloka Mandapa; which is again followed by a then the Sankalpa Mandapa, which opens into the ante chamber followed by the Garbha Griha (Sanctum).

Vimana (Tower)

The Vimana is a five storey structure constructed on top of the Sanctum. The faces of the Vimana are decorated with figurines of Gods and Goddesses. The shikhara is very interesting; it has small stone pillars with a thick one in the middle. All the pillars are topped with brass Kalasha (celestial pot).

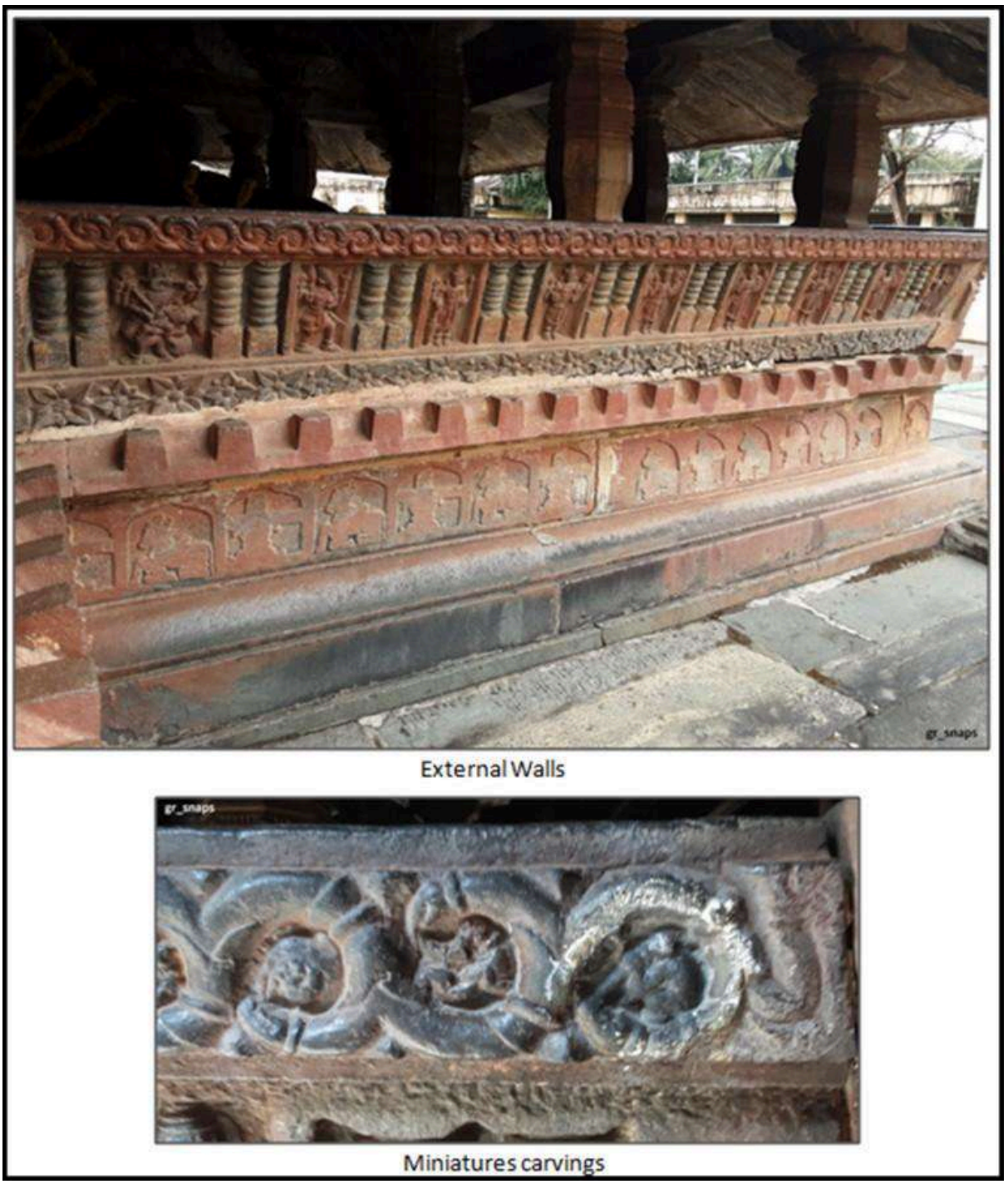
The most famous portion of the southern face of the Vimana is the Naga Pasha on the second storey.

Motifs on the roof

The cornice around the external roof carries very interesting motifs.

The first panel on top has a pair of pigeons to the right, a person blowing the conch in the centre and a mother crane feeding its young one to the left.

The second panel has decorated stone water drains with the figurine of a lady.

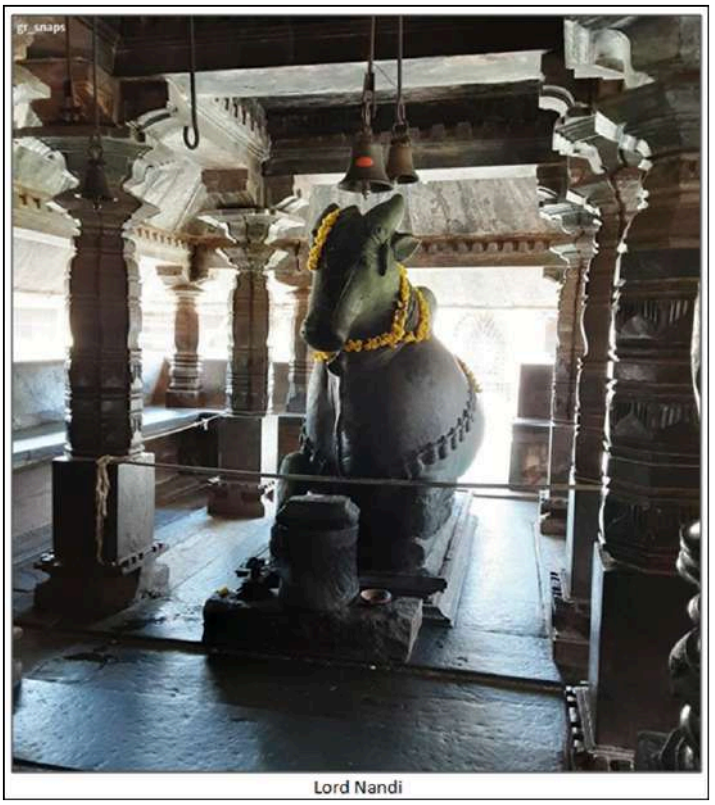


The external walls of the Temple carry the Chalukyan signature style of wall construction. The panels are carved reliefs with twin mini pillars and the figurine of Deities in the middle.

One portion of the panel depicts Lord Hanuman eating grams, fruits and the last one eating sugarcane.

The Temple has windows with stone mesh for ventilation. Each of them is of a different design.

The Sabha Mandapa is adorned by Lord Nandi.



Lord Nandi

The Mandapa stands on 10 half pillars on the stone benches and 4 full pillars around Lord Nandi. There is a passage around Lord Nandi which makes it convenient for worshippers for pradakshina (circumambulation).

There is a very interesting thing which one should not miss out. I was told that the left eye of Lord Nandi is looking at Lord Madhukeshwara and his right eye is watching Goddess Parvati who adorns the adjacent Temple.

The Nritya Mandapa is where all the cultural activities take place.

Nritya Mandapa

As the name itself indicates, the devotional dance songs and others programs would be held in this enclave. The beauty of the pillar alignment is such that the performance can be seen from any corner of the Temple.

This Mandapa stands on a set of 8 half pillars placed on the stone benches attached to the external walls of the Mandapa. There are a set of 12 full pillars after the passage on a slightly elevated platform which is followed by a central platform with 4 full pillars. The set of 20 pillars have moderate carvings but the 4 central ones are lathe-turned pillars.

There are several inscriptions on the base of the pillars in the Nritya Mandapa which I have covered in the stories from the inscriptions section.

Ceiling of the Nritya Mandapa

As compared to the domical ceiling at Kaitabeshwara Temple at Kotipura or Tarakeshwara Temple at Hangal or the Shanteshwara Temple at Tilavalli, this Temple has a basic ceiling which was very surprising to me. I expected an elaborate one like the ones I have seen before.

The **Triloka Mandapa** is adorned by one of the most beautiful pieces of art I have till date.

The carvings of the Mandapa are absolutely mesmerizing. “Triloka” means three worlds viz. Swarga-loka (heaven), Bhu-loka (earth) and Patala-loka (underworld). The Mandapa looks like a Throne with a ceiling.

Lateral surface of the Triloka Mandapa

Each and every part of the Mandapa is carved with figurines of Deities, flora and fauna,

The base of the Mandapa represents the Patala-Loka (underworld) denoted by the Naga carvings. The central portion of the base is adorned by a pair of Nagakanyaka (serpent virgins). All the four corners of the base which form the legs of the Mandapa are adorned by elephants which indicate strength.

The middle portion represents Bhu-Loka (earth). The central portion on the right side is adorned by Lord Garuda. The base of all the four pillars are also adorned by Gods, celestials dancers and musicians on all sides. The square base of the pillars are carved with figurine of Deities on three sides followed by an octagonal portion which also carries figures of Gods on all the eight sides.

The back-rest has an elaborate carving of Uma-Maheshwara on the Mount Kailasha which forms the central piece of the Mandapa.

The top portion represents “Swarga-Loka” (heaven). The top carries the figurine of Lord Indra (King of Gods) and figurines of several Gods, Goddesses, Celestial dancers and musicians. The roof of the Mandapa with the corners resting on the back of Lord Nandi. It also has figures of Deities on all the sides with a Kalasha (celestial pot) which tops the entire Mandapa.

The Sankalpa Mandapa is also a large pavilion which stands on a set of 8 pillars forming the passage and 4 pillars forming the Navaranga. This pavilion stands on thick lathe-turned pillars. There is a huge idol of Lord Vishnu facing south in an enclosure on the right side of the northern wall and an idol of Lord Kartikeya facing west in an enclosure on the left side of the eastern wall.

The Sankalpa Mandapa is followed by an ante chamber and then the Garbha Griha (Sanctum Sanctorum). The Sanctum is adorned by Lord Madhukeshwara which is a huge Shiva Lingam (close to 5’ in height alongwith the pedestal). The honey colour of the Shiva Lingam can be clearly seen from the Sankalpa Mandapa itself. Honey was believed to be a symbol of health and friendship in the bygone era owing to its taste and medicinal qualities; same is the feeling when I stood in front of the Deity.

This is the third time I came to see Lord Madhukeshwara once in 1998, 2007 and now in 2024; my feeling towards the Deity has been the same. I was disappointed when I missed receiving the arati. It was as if he was saying why after 17 years? But, when I opened my eyes after a short prayer, I saw the Priest coming out of the Sanctum again with an arati in his hands. Though the delay and lapse was from my side, God is still merciful. My endeavor is blessed by him now.

Goddess Parvati Temple

This Temple is located on the north-western side of the Complex on the right of the Madhukeshwara Temple.

Parvati Temple

This is a tri-kuta east facing Temple with Lord Ganesha, Goddess Parvati adorning the Sanctums.

This structure is not parallel to Lord Madhukeshwara Temple but slightly angular at angle of 7^0. This can be seen in the site plan as well.

The Temple has a huge pavilion with a Navaranga Mandapa. The structure has an entrance on the east and two entrances each on the northern and southern side. The entire structure stands on a set of 38 pillars.

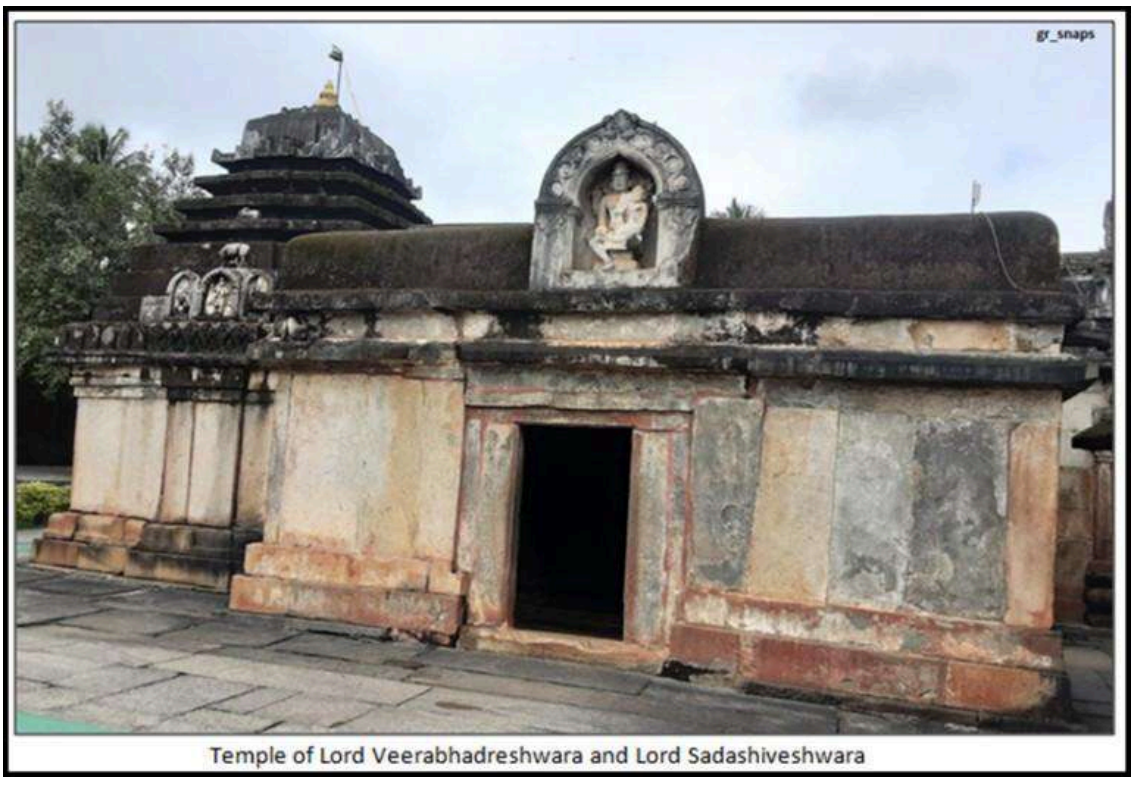
It has a stone bench surrounding the pavilion and stands on 16 half pillars and 12 full pillars. The Navaranga stands on a set of 8 half pillars and 4 full central pillars. The Navaranga is followed by three Sanctums with an antechamber attached to the Sanctum in the Centre.

There are inscriptions on the base of the pillars which I have covered in the stories from the inscriptions section.

Another very interesting feature of the Temple is Lord Nandi watching Goddess Parvati in the adjacent Temple. The placement has been done with so much of perfection that if we stand in front of Goddess Parvati's Sanctum, we can clear see the right eye of Lord Nandi even through the series of pillars.

Temple of Lord Veerabhadreshwara and Lord Sadashiveshwara

This Temple is located on the south-eastern side of the Complex on the left of the Madhukeshwar Temple. This Temple doesn't have a Vimana but a flat roof standing on stone slabs and beams. This is an dwi-kuta Temple with Lord Veerabhadreshwara and Lord Sadashiveshwara adorning the Sanctum.



Temple of Lord Veerabhadreshwara and Lord Sadashiveshwara

There are inscriptions on the base of the pillars which I have covered in the stories from the inscriptions section.

The sculptures on the Vimana on the left side have an interesting sculpture of a Cow feeding its calf which is a beautiful motif.

Shri Lakshmi Narasimha Temple

Lakshmi Narasimha Temple

This Temple is located on the south-western side of the Complex. This Temple has a flat roof with a Vimana above the Sanctum and standing on very thick pillars and beams. This is an eka-kuta Temple with Lord Lakshmi Narasimha adorning the Sanctum.

There is an inscription on the floor at the entrance which is defaced. I could figure out that the script is hale Kannada but not read it.

I was told that the Idol is made of Shaligrama Shila (ammonite). Lord Narasimha is depicted with only two arms sitting in dhyana posture with a peaceful face. It is also believed that the eyes of the Lord seem to be open in dim light and closed in bright light. Since it was very sunny during my visit, I was not able to experience this phenomenon.

Shri Basavalingeshwara Temple

This Temple is located on the north-western side of the Complex. This Temple doesn't have a Vimana but a flat roof sanding on vertical stone slabs and beams. This is an eka-kuta Temple with Lord Shiva and Goddess Parvati adorning the Sanctum.

Basavalingeshwara Temple

The unique feature of the Temple is that the both the Deity's are can seen mounted on Lord Nandi. Another feature is that the exterior of the Temple has a collage related to Lord Vishnu viz Lord Krishna, Lord Hayagriva, Lord Gopalakrishna alongwith gaumata and Gopikas. Images of Kalabhairava, Lord Brahma, twin headed Nandi can also be seen. This structure is completed in contrast with Chalukyan architecture hence must be a later addition into the Complex.

Stone Cot

Kallina Mancha (Stone Cot)

The Kallina Mancha (Stone Cot) is placed in a secured enclosure with a collapsible gate. Since an official had come for supervising some work, I was lucky to get a clear picture of the Stone Cot.

This is an unbelievable piece of craftsmanship. It is unbelievable that a stone as hard as granite can be chiseled as if the carving is made out of wood. The Cot looks like it is made

out of single granite stone (as mentioned in many posts) but to me it seemed like it is made out of 10 pieces (4 legs, 4 pillars, ceiling and the platform) assembled together. It's carved with utmost precision… one wrong hit and all the hard work would have been gone.

Stone Cot Ceiling | Stone Cot Pillar

The entire piece of art has an elaborately carved ceiling and pillars which are carved inside-out.

Following is the text:

ಶ್ರೀ ವರ್ಷ ವೈಭವವ್ಯ ಋತೌಚ ಶಿಶಿರ ಮಾಘಾಖ್ಯ ಸಾಸೇ ಸಿಥೇ ಪಕ್ಷೇ ಸಬಿವರಾತ್ರಿ ಸೌಮ್ಯ ದಿವಸೇ ಸೋಂದಾ ಧಘುರಕ್ಷಂ ಬೃತಾ I ಪರ್ಯಾಯಮ್ಕೋಷ್ಮ ಮಯೋ ವಸಂತ ಕುತುಕಾಯಸ್ಥಾನಿಕಃ ಮಂಟಪೇ ದತ್ತಾ ಶ್ರೀ ಮಧುಕೇಶ್ವರಾಯ ರುಚಿಕರಃ ಶ್ರೀ ಜಯಂತಿಪುರೆ I

Shri varshay vibhavavay ruthaucha shishira maghakhya saase sithe pakshe sabivaratri saumya divase sonda dhaghuraksham britaa I paryayymkoshma mayo vasanta kuthukaayyasthanikay mantapay datta Shri madhukeshwaraya ruchikarh shri jayantipure.

The inscription is in Sanskrit language and scripted in Old Kannada. *South Indian Inscriptions Vol.XX in No.254* narrates that the inscription dated 11th February, 1629 the King Raghu (referring to Raghunatha Nayaka) of the Sonda Dynasty gifted this stone cot to God Madhukeshwara which is to be used during the spring festival at Jayantipura.

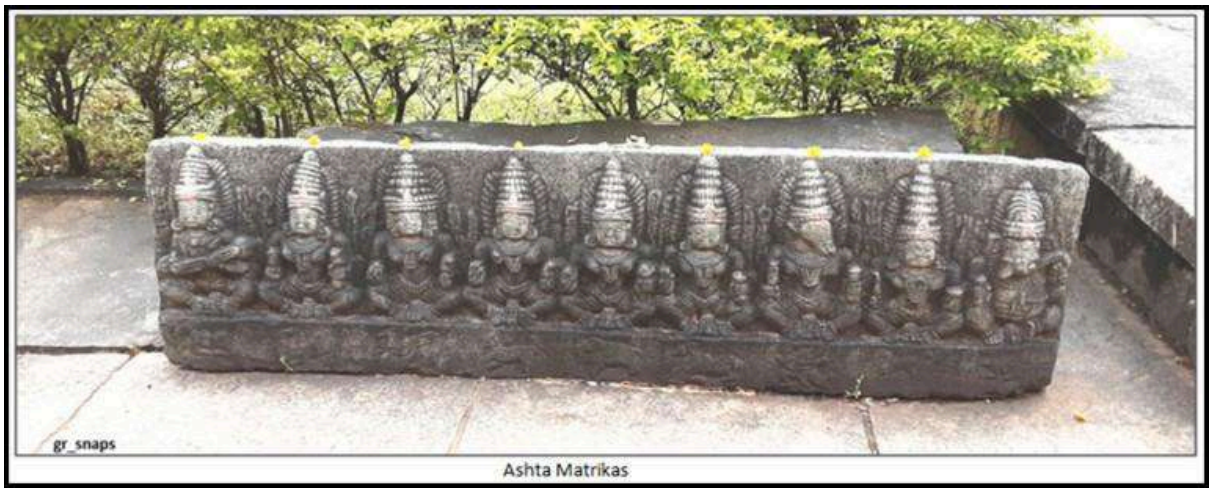
Ardha Ganapathi Temple

This Temple is located on the north-western side of the Complex.

Ardha Ganapathi Temple

This Temple doesn't have a Vimana but sanding on vertical stone slabs and beams with a sloping roof covered with mangalore tiles. This is an eka-kuta Temple with Lord Ardha Ganapathi adorning the Sanctum.

This is a north facing Temple with a vertical split Lord Ganesha idol. One half is here in Banavasi and other half I am told is in Varanasi.



Ashta Matrikas

There is a sculpture of The Ashta Matrikas placed near the Tulasi Katte in front of the Lord Narasimha Temple. As I identify them, they are Maheshwari, Vaishnavi, Brahmini, Narasimhi, Indrani, Yami, Varahi, Chamunda and God Ganesha in the end.

The northern entrance is also a pillared structure with a sloping roof. This closed and used for storing construction and scaffolding material which is unfortunate.

Sakshi Ganapathi

This is not a Temple but an image of Lord Ganapathi. The image is at the end of the outer wall of the Nritya Mandapa

When I visited the Temple in 1998 I was told that, as per the local chronicles, devotee should bend down at the level of the Lord Ganapathi image and try to see the Vimana (tower) of Madhukeshwara Temple. Once we see the tower the devotee must declare that he saw it. This would serve as a proof that the devotee has visited the Temple.

Now it is believed that If the devotees see this image it will suffice as a mark of attendance to Lord MadhukeshwaraTemple

Aadhi Madhukeshwara Temple and Pampavana

Adi Madhukeshwara Temple

The Adi Madhukeshwara Temple is located on the left side of a pathway which runs on the southern compound wall of the Temple Complex. It's a small shrine in typical Chalukyan style.

The Pampa Vana is right behind this Shrine. This place is called Pampa Vana because Adikavi Pampa is believed to have wrote his compositions at this very place. As per local chronicles, even poet Kalidasa drew inspiration from the beauty of this place and composed his work "Meghaduta" from this place.

I have missed visiting Pampa Vana. I thought I would visit the Fort and on my way back I would visit the Pampa Vana. But once I was back, the visit went off my mind. I will cover this location when I visit this town again.

Ruins of the Banavasi Fort

The same pathway leads to the remains of the Kadamba Fort wall

The passage through the Fort wall must have been one of the entry points into Banavasi. The remains of the brick walls can be seen both to the right and left side. The base of this Fort wall is at least 30' wide. The huge wide moat is converted into fields now.

There are many other locations where the remains of the Fort are visible but since this was the closest to the Temple Complex, I visited this place.

My experience at this location took me back into the bygone era. These remains carry a history of bravery and sacrifice which the residents would have made to defend the history of this great divine location.

Still, after a lapse of about 1600+ years, the remains stand proudly with a story of safeguarding our rich History, Culture and Heritage… “You may have defeated me but you can’t erase me!!” says the Fort.

Utsava Ratha

This large ancient wooden chariot which is placed in a shed on the opposite side of the Madhukeshwara Temple.

Since the gates were closed, I could not take a closer look. The plate on top displays that this Ratha was donated by King Ramachandra of the Sonda Dynasty in 1608 CE.

Utsava Ratha

The carvings are simply exquisite with figurines of Gods, Godddesses, Yakshas, Gandharvas and divine animals. The carving of a horse on the left and right corner standing on two limbs is beautiful. Its like you name the Deity and it is there. There is no part of the chariot which is not carved as though each panel of even the beams has stories to tell.

Stories from the inscriptions:

There are about 36 inscriptions related to Banavasi and described in South Indian Inscriptions Vol. XX and Epigraphia Indica Vol.XVI. But I have limited myself to inscriptions related to Shri Uma Madhukeshwara Temple only.

Since I have not been able to retrieve South Indian Inscriptions Vol.XX, I have to borrow the narrations from an article from Mr Saurabh Saxena's blog. (Courtesy: https: //puratattva.in/banavasi-2/)

Naga Stone Inscription in Epigraphia Indica Vol XXXIV in No.38 [(EI-34,239)]: The Naga Stone isplaced against the north-western wall of the premise. This is a very important idol and inscription as well.

Naga Stone

This inscription is attributed to the 2nd Century CE (on paleographic ground) written in Prakrit language using Brahmi script. It mentions that during the 12th year of the Century King Haritiput(r)a Satakani. Mahabhuvi, the daughter of the King and Shivakhandanagasri, wife of Jivaputa alongwith her son made this meritorious gift of a Naga, a Tank and a Vihara. These three gifts were perhaps initiated by Khadasati, the Prime Minister. It further mentions that Nataka who inhabited in Sajayataka (Sanjayanti), disciple of Damoraka and son of Acharya (perhaps should be read Achari) Jayantaka made this Naga.

The first Banavasi Grant: This inscription is dated to the 3rd regnal of King Mrigeshavarmma. It mention that Mrigeshavarmma was the son of Shantivarmma born into the family of Kakutsa. It also mention that the Kadambas are from Angirasa-gotra and of Manavya-gotra. It also mentions a grant of black soil land in Brhat-Paralura Village. The purpose of the grant was for performing worship and repairs to the Temple. The Deity has been mentioned as “Arhat”. It also mentions that during the grant Mrigeshavarmma was the King of Vaijayanti.

Slab set up to the left of the Virabhadradeva shrine in the compound of the Madhukesavara temple in No.41(SII-XX): This inscription with tithi corresponding to 1068 CE records the reign of Trilokyamalla (referring to Someshwara-I, the 5th Western Chalukya King). It also mentions Kirtivarmma Deva, Mahamandaleshwara and Kadamba Chief was governing Banavasi-12000. It seems to record a gift to Kalla Degula (Stone Temple) as the inscription is mostly defaced.

Inscriptions in the make-shift Museum

Slab set up to the left of the Veerabhadra Temple in the compound of Madhukeshwara Temple in No.88 *(SII-XX)*: The dating has not been mentioned in the narration. It mentions the reign of Permadi Deva (referring to Vikramaditya-VI the 7th King of the Western Chalukya Dynasty). It further narrates that the Kadamba Chiefs were the feudatories to King Vikramaditya-VI. It also mentions the lineage of the Kadamba Chiefs from Chattuga onwards. It also mentions that Chattuga drove the Malavas away unto River Godavari. It also mentions that Chattuga had five sons viz. Mavuli, Taila, Santaya Deva, Joki Deva and Vikramanka. It then mentions that Taila had a son named Kirti from his wife Chavundala Devi. It also mentions that the banner of the Kadambas had the image of Lord Hanuman on it. The record also mentions that King Mayuravarmma was ruling over 84 towns and performed 18 ashvamedha Yagnas.

Observation: To me this is a wonderful record which displays the respect which Western Chalukyas had for the Kadambas though the Kadamba Chiefs were their feudatory. Though this record is undated we can safely assume that it belongs to the period 1076-1126 CE which is era of King Vikramaditya-VI rule.

Slab standing between the shrines of Madhukesavara and Pravathidevi *(SII-XX)*: This inscription with tithi corresponding to 1598 CE records a gift of land entrusted to the Madhukeshavaradeva of Jayantipura by the Mahaprabhu Immadi Arasappa Nayaka of Sonda Dynasty.

Slab standing in the south-West corner of the compound of Madhukesvara temple *(SII-XX)*: This inscription is badly defaced from what is available; it mentions that it records a grant of land in the presence of Nayakas as witnesses to this occasion.

Inscriptions on the Pillars

Three faces of a pillar in the temple of Madhukesvara in No.231 (SII-XX): This inscription with tithi corresponding to 1387 CE mentions the rule of King Harihara-II (the 3rd King of the Vijayanagara Sangama Dynasty). It mentions about a grant of land to a Deity by a person who seems to be the Governor of Gove (Goa). The name of the Deity and the Donor are defaced. The remaining two inscriptions on the other two facets of the pillar are erased.

Pillar in the Parvati shrine in the compound of Madhukesara temple in No.255 (SII-XX): This inscription attributed to the 16th Century CE (on paleographic ground) records that the Stone Mandapa in the Goddess Parvati Temple is an offering by Sadashivarajendra Nayaka of the Sonda Dynasty.

Pillar in the Virabhadradeva shrine in the Madhukesavara temple in No.256 (SII-XX): This inscription attributed to the 16th Century CE (on paleographic ground) records the services of Sadashivarajendra Nayaka of the Sonda Dynasty. It mentions the name of Banavasi as Kanakavati.

Pillar in the Madhukesvara temple in No.357 (SII-XX): This inscription is written in Kannada, Telugu, Tamil and Nagari script. It mentions about Vibhuti Gauraya, a disciple of Pandiaradhya from Oruganti sought refuge with the Deity.

Pillar in the Madhukesvara temple in No.367 (SII-XX): This inscription records a gift entrusted to Bikkadeva (Kadamba Kula), a student of Lakuleshwara Deva for the benefit to the Temple of Madhukanatha.

Slab set up to the left of Virabhadra shrine in the compound of the Madhukesvara temple in No.229 (SII-XX): This inscription with tithi corresponding to 1368 CE mentions the reign of Bukka-I (the 2nd King of the Vijayanagara Sangama Dynasty) who was ruling from Hastinavatipura. It further mentions that one Nagappa, son of Prabhu Sivadeva from Rattakallu installed the idol of God Vireshwara in Madhukanatha at Banavasi. He also made a grant of a village and funds. This grant was made when Mahapradhana Madhuvanka was governing Banavasi-12000 and was entrusted upon Bikkideva Odeya, son of Lakuleshwaradeva Odeya (The Kadamba Kula Acharya).

Pillar in the Tirumaladeva temple outside the Madhukesvara temple [(SII-XX)]: This inscription with tithi corresponding to 1386 CE mentions the reign of Bukka-I (the 2nd King of the Vijayanagara Sangama Dynasty) who was ruling from Hastinavati. It further mentions that Aubhulatha (aka. Ahobalanatha), a servant of Madhuvanka (Mahapradhana of Banavasi-12000) conducted some repair works to the Temple of Gopinatha. It also mentions that Aubhulatha (aka. Ahobalanatha) made a request to the Gaudas and the subjects of eighteen Kampanas of Gutti to be present and made a gift of land for the benefit of the Temple. The gift was entrusted upon Bikkideva (son of Lakuleshwaradeva Odeya (The Kadamba Kula Acharya).

Inscriptions and Hero Stones in the make-shift Museum

Outer side of the wall of the Madhukeshvara shrine in the Madhukeshvara temple in No.393 [(SII-XX)]: This inscription only mentions God Madhulinga.

Broken slab fixed in the south prakara in the Madhukeshwara temple in No.233 [(SI-XX)]: This inscription with tithi corresponding to 1432 CE records an incident of martyrdom of Rayanna who died defending an attempt to loot the Madhukeshwara Temple. It also records a gift made to Mallanna, son of Rayanna when he was holding some office at Banavase and Bayicha Dannayaka was governing Gove (Goa).

Inscription near the northern entrance

Slab set up behind the shrine of Narasimha, in the compound of the temple of Madhukeshwara in No.236 *(SII-XX)*: This inscription with tithi corresponding to 1552 CE mentions the reign of Sadashivaraya (the 6th King of the Vijayanagara Tuluva Dynasty) ruling from Vidyanagari. During this time when Ramarajayya, Tirumalarajayya and Venkatdrirajayya, the Mahamandaleshwara's and sons of Mahamandaleshwara Rangarajayya of the Araviti family, were governing the fort of Chandragutti; one Padumappa who was the Attendant to Ramarajayya and Venkatdrirajayya constructed the two Mandapas, one for Goddess Parvati Temple and other for God Narasimha Temple. Padumappa executed these works at the instance of Ramarajayya and Venkatdrirajayya.

Slab leaning against the west prakara wall in the Madukesvara temple in No.241 *(SII-XX)*: This inscription with tithi corresponding to 1571 CE mentions the reign of Sadashivaraya (the 6th King of the Vijayanagara Tuluva Dynasty). It records a gift of land made by one Arasadevi and the son (name not mentioned) of Immadi Arasappa Odeya, the Mahaprabhu of Sonda. The gift was made for the benefit of God Narasimha Deva Temple at Banavase. THi sguft was made at the instance of at the instance of Ramgapparajayya, son of Mahamandelesvara Ramarajayya and Venkatadrirajayya.

Inscription slabs near the northern entrance

Broken slab lying near the south prakara of Madhukesvara temple in No.108 [(SII-XX)]: This inscription belongs to the reign of Bhulokamalla (referring to the 8th King of Western Chalukya Dynasty). All details of this inscription are defaced except for that it refers to a Mahamandaleshwara probably from the Kadamba Family.

There are some other ancient inscriptions found during the It also mentions Sadashivaraa excavations at Banavasi:

Inscription found on a bead: The inscription is written in Ashokan Brahmi charactors dated to the 3rd Century BCE (on paleographic ground) reads “Ra Ha” or “Kha Ra” in mirror image perhaps refers to the name of an artisan.

Rice Mill pillar inscription: This inscription is attributed to the 6th Century CE. It is written in Sanskrit language and scripted in box-headed Brahmi charactors. It refers to the reign of Kakutsavarmma, Kadamba King, his son Mrigeshavarmma and his grandson Shantivarmma. It further mentions that Mrigeshavarmma had defeated the Pallavas.

Bell Marathi inscription: This inscription with tithi corresponding to 1779 CE mentions the gift of a Bell to Madhukeshwara Temple by Parvati Bai, wife of Sadashivaraya. It further mentions that Sadashivaraya defeated the Nawabs of Savanur and obtained the control of Kittur, Gokak and Badami thereby laying the foundation for the Maratha rule in northern Karnataka.

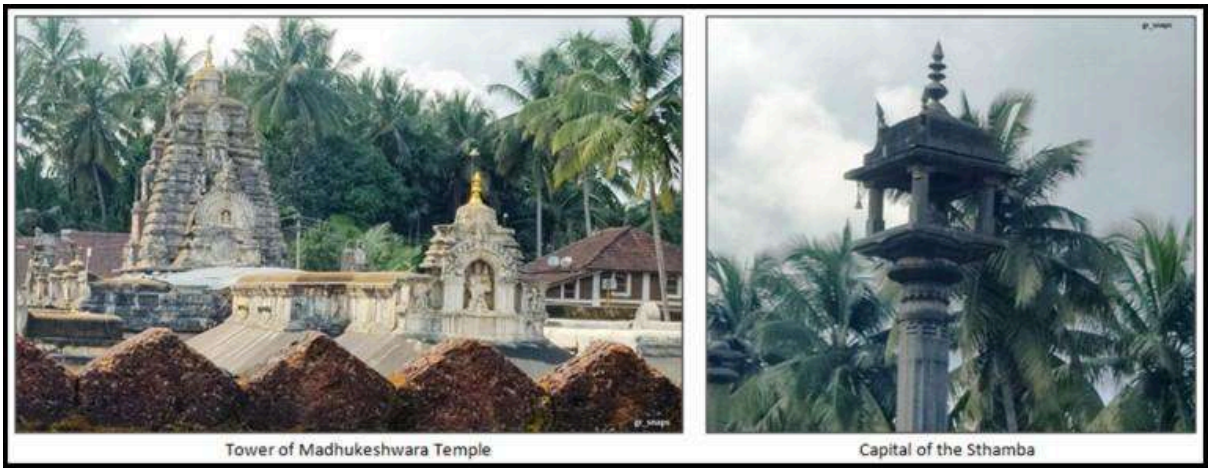
It is a Monument of National importance and a Protected Monument under the Ancient Monuments and Archaeological Sites Act (1958) by Archaeological Survey of India.

Personal Experience

This Temple Complex is an encyclopedia into the History of Karnataka. The Deities, architecture, history of the Temple seems be a university for Lovers of History and Archaeology.

On the day of the visit when me and my Temple Run partner Veeresh left in the morning, we thought we would have breakfast on the way. But only once we reached the doorstep of Lord Madhukeshwara did we realized we didn't take a pit stop at all. It was like he was drawing us towards him. After the photo shot and discussion with locals and ASI personnel we were feeling hungry. Only then did we realize that we hadn't had breakfast since morning. Around the same time the personnel from the Temple administration called us and handed over two coupons for Anna Prasada. After consuming the prasada, we felt perhaps God Madhukeshwara wanted us to visit him with an empty stomach and the first morsel we eat on that day should be his prasadam.

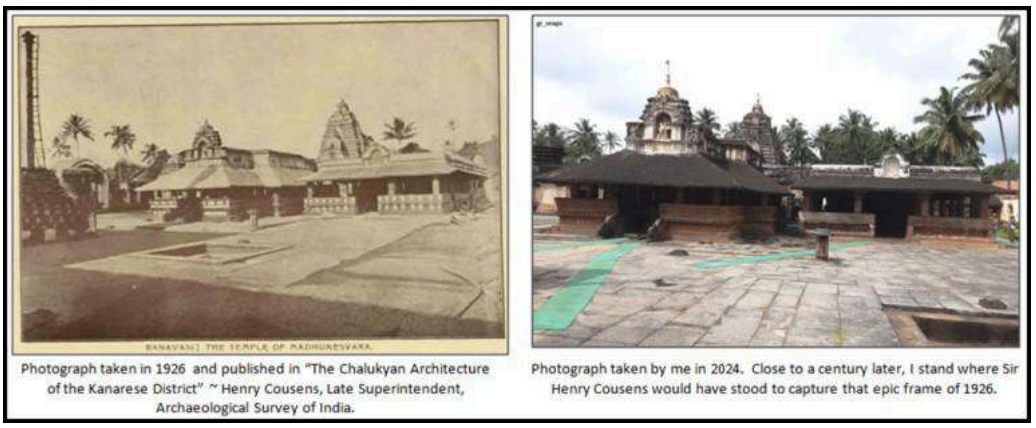
The view of the Vimana (Tower) and the Sthamba Capital is absolutely mesmerizing from the balcony of the Annaprasada Hall.



Tower of Madhukeshwara Temple

Capital of the Sthamba

The visit to this divine location is a pilgrimage from Kedara to Rameshwaram. The number of Deities we get darshan of is a rarity. There is something about this place which encapsulates you within the fold of divinity. Truly a blessed experience!!



Photograph taken in 1926 and published in "The Chalukyan Architecture of the Kanarese District" ~ Henry Cousens, Late Superintendent, Archaeological Survey of India.

Photograph taken by me in 2024. Close to a century later, I stand where Sir Henry Cousens would have stood to capture that epic frame of 1926.

I have read that ASI has done some stupendous excavation works here and unearthed several mutilated statues and artifacts viz. Mutilated idol of Tara and Avalokiteshwara from the fields in Banavasi. Few of these artifacts are kept inside the ASI make-shift Museum at this Temple premise. As entry into this room is not allowed, they can be viewed from outside only. Quite a few sites related to Buddhism, Jainism and Kadamba era are being worked upon by ASI but I have not come across any publication of any new discoveries made.

I thank Mr Amit Kumar, personnel from the ASI for spending some time with us.

Har Har Mahadev!!

Ganesh Rao, “Temple Story” Teller

How to reach Uma Madhukeshwara Temple, Banavasi

The best route is to travel from Hubballi off the Hubballi-Bengaluru highway via Tadas. The total distance is about 105 kms via Sirsi. Hubballi -> Tadas -> Mundgod -> Sirsi -> Banavasi.

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- https: //vedkabhed.com/index.php/2012/08/03/as-aurangzeb-is-erased-here-are-some-tales-from-the-flip-side-of-history/
- ‘Excavations at Banavasi’, Directorate of Archeology and Museums, Mysore (1997)
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- The Kadamba Kula ~ George M Moraes published in 1931
- https: //karnatakatravel.blogspot.com/2020/08/madhukeshwara-devastana-banavasi-part-1.html
- The Chalukyan Architecture of the Kanarese District ~ Henry Cousens published in 1926

Note: The location of the inscriptions mentioned is as per the referred sources. Except for the inscriptions within the Temple, others may not correspond to their current location. The narrations are a summarized version of the inscription for better understanding.

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Ref: Google Gemini

Bansvasi Madhukeshwara Temple, Karnataka

info is given under following headings:

Location, how to get there, speciality of this temple, history and legends, architecture, main deity and sub-deities, daily rituals and poojas and their charges, special poojas and their charges, festivals celebrated, facilities available for devotees such as accommodation, do's and don'ts, nearby temples, nearby hotels, nearby tourist spots, donation info with contact phone number, any other info...etc

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Here is comprehensive information about the **Madhukeshwara Temple** in Banavasi, organized under the mentioned headings:

1. Location

- **Address:** Ratha Beedi (Car Street), Banavasi, Uttara Kannada District, Karnataka – 581318.
- **Geographical Context:** Situated on the banks of the sacred Varada River, about 24 km from Sirsi town.

2. How to Get There

- **By Road:** Banavasi is well-connected by road to nearby major towns.
    - Regular KSRTC and private buses ply from **Sirsi** (24 km), **Talguppa** (55 km), **Shivamogga** (110 km), and **Hubballi** (140 km).
- **By Train:**
    - **Nearest Railway Station:** Talguppa Railway Station (~55 km).
    - **Major Railway Heads:** Haveri (~70 km) and Hubballi (~140 km).
- **By Air:**
    - **Nearest Airport:** Hubballi Airport (HBX) (~140 km).
    - **Alternate Airport:** Mangaluru International Airport (IXE) (~240 km).

3. Speciality of the Temple

- **Honey-Colored Linga:** The main Shiva Linga is carved out of natural honey-hued quartzite stone (*Madhukeshwara* translates to "Lord of Honey").

- **Multi-Dynasty Legacy:** The temple represents continuous architectural contributions spanning over a millennium by the **Kadambas, Kalyani Chalukyas, Hoysalas, and Sonda (Sonde) Rulers**.
- **The Asymmetrical Nandi:** A 7-foot monolith Nandi stands in the *Navaranga*. Uniquely, its head is slightly turned so that one eye looks directly into the sanctum at Lord Shiva, while the other eye peers sideways toward Goddess Parvati's shrine.
- **Stone Cot (*Shila Bed/Mancha*):** A monolithic carved stone bed/throne with intricate floral patterns, canopy, and support legs. It was gifted by the Sonde ruler Raghunatha Nayaka (1628 AD).
- **Triloka Mandapa:** A unique stone carving depicting the three worlds (Bhur, Bhuvar, Swarga / Earth, Netherworld, and Heavens).
- **Half-Ganesha (*Ardha Ganesha*):** A unique idol of Lord Ganesha, split vertically down the middle; popular belief holds that the other half resides in Kashi (Varanasi).

4. History and Legends

- **History:** Banavasi was the ancient capital of the **Kadambas of Banavasi** (founded by Mayurasharma around 345 AD)—the first indigenous empire to use Kannada for administrative purposes. The foundation of the temple was laid during the Kadamba period and expanded over centuries by subsequent dynasties.
- **Legends:**
    - According to local folklore, Lord Vishnu worshipped Lord Shiva here in the form of *Madhusudana* to overcome demons, laying the spiritual foundation of the spot.
    - Another legend ties it to the epic *Mahabharata*, stating that the Pandavas spent part of their exile (*Agnatavasa*) around the Banavasi and Varada river regions.

5. Architecture

- **Architectural Style:** Primarily **Kadamba-style** with subsequent additions in **Chalukya and Hoysala styles**.
- **Layout:** Consists of the *Garbhagriha* (sanctum), *Antarala* (vestibule), *Navaranga* (pillared hall), and a *Nritya Mandapa* (dance hall built during the Hoysala period).
- **Pillars & Carvings:** The *Navaranga* features polished, lathe-turned black stone pillars characteristic of Chalukyan and Hoysalan masonry.
- **Wooden Chariot:** The temple premises house an ancient, intricately carved wooden chariot (*Ratha*) gifted by the Sonda kings.

6. Main Deity and Sub-Deities

- **Main Deity: Lord Madhukeshwara** (Lord Shiva in the form of a honey-colored Linga).
- **Sub-Deities within the Complex:**
    - **Parvati Devi** (Goddess Kali/Adishakti shrine).
    - **Ardha Ganesha** (Half-body Ganesha).
    - **Subrahmanya / Kartikeya** (Five-hooded Naga statue with ancient Brahmi inscriptions).

    - **Lord Narasimha**.
    - **Mahishasuramardini**.
    - **Veerabhadra**.
    - **Adi Madhava** (Lord Vishnu).

7. Daily Rituals and Poojas (Timings & Standard Rates)

- **Temple Timings:**
    - Open daily: **6:00 AM – 1:30 PM** and **4:00 PM – 8:30 PM**.
- **Daily Rituals:**
    - **Morning (6:30 AM – 7:30 AM):** *Nirmalya Visarjana*, *Abhisheka*, and *Usha Pooja*.
    - **Afternoon (12:00 PM – 12:30 PM):** *Mahamangalarathi* and *Naivedya*.
    - **Evening (7:00 PM – 8:00 PM):** *Ratri Pooja* and *Deeparadhane*.
- **Standard Pooja Charges (Approximate Base Fees):**
    - *Archana / Ashtothara:* ₹10 – ₹20
    - *Ksheerabhisheka (Milk Abhisheka):* ₹50 – ₹100
    - *Rudrabhisheka:* ₹100 – ₹250 *(Note: Official rates are displayed on the counter managed by the Muzrai Department/Temple Administration).*

8. Special Poojas and Sevas

- **Ekadasha Rudrabhisheka:** Performed by priests invoking 11 forms of Shiva (~₹500 – ₹1,000).
- **Bilvarchana & Sahasranamarchana:** Offering Bilva leaves with 1000 names recitation (~₹150 – ₹300).
- **Maha Pooja / Panchamruthabhisheka:** Special abhisheka with milk, curd, ghee, honey, and sugar (~₹300 – ₹500).
- **Sathyanarayana Pooja / Vehicle Pooja:** Arranged on request at nominal government-prescribed rates.

9. Festivals Celebrated

- **Maha Shivaratri (Feb/March):** The most grand celebration at the temple, featuring night-long *Abhishekas*, classical music programs, and thousands of visiting devotees.
- **Kadambotsava:** An annual state cultural festival organized by the Government of Karnataka in Banavasi celebrating the heritage of the Kadamba empire with music, dance, and drama.
- **Rathotsava (Car Festival):** Celebrated annually where the temple deity is taken on a grand procession in the massive wooden *Ratha* along Ratha Beedi.
- **Navaratri:** Special alankaras and poojas performed for Goddess Parvati.
- **Karthika Maasa & Laksha Deepotsava:** The temple complex is lit with oil lamps during November/December.

10. Facilities Available for Devotees

- **Accommodation:**

    - Basic guest house facilities (such as the PWD Guest House and local Tourist Homes/Lodges) exist in Banavasi.
    - Better hotel accommodations are readily available in **Sirsi** (24 km away).
- **Prasadam / Food:**
    - Free/nominal *Nitya Annadana* (midday meals) is provided to devotees on specific days/festivals. Small eateries around Car Street serve traditional North Canara breakfast and meals.
- **Basic Amenities:** Parking spaces near the main entrance, shoe counters, and drinking water outlets.

11. Do's and Don'ts

- **Do's:**
    - Wear traditional, modest dress appropriate for a Hindu temple premises.
    - Remove footwear before entering the temple compound.
    - Maintain silence near the *Garbhagriha*.
- **Don'ts:**
    - **Photography Restrictions:** Photography/videography inside the inner sanctum (*Garbhagriha*) is strictly prohibited. Outer courtyard photography is permitted.
    - Do not touch the ancient sculptures, pillars, or the stone cot.
    - Avoid leather accessories (belts/bags) inside the core sanctum area.

12. Nearby Temples

- **Gudnapur Temple Complex (5 km):** Famous for ancient Kadamba-era inscriptions, a lake (*Gudnapur Lake*), and ruins of a Jain/Hindu shrine.
- **Marikamba Temple, Sirsi (24 km):** Famous 16th-century temple dedicated to Goddess Marikamba.
- **Sahasralinga (35 km):** Located on the Shalmala River bed, featuring around a thousand Lingas carved into natural river rocks.
- **Sonda / Swadi Jain Basadi & Vadiraja Mutt (38 km):** Important pilgrimage spot for Madhwa Vaishnavites and Jains.

13. Nearby Hotels & Stay Options

- **In Banavasi:**
    - *Banavasi Tourist Home / Local Homestays*
    - *Vanavasika Homestay*
- **In Sirsi (Recommended for quality lodging):**
    - *Hotel Panchavati*
    - *Hotel Samrat Residency*
    - *Hotel Madhuvana*
    - *TNS Residency*

14. Nearby Tourist Spots

- **Pampa Vana (Banavasi):** A peaceful garden on the riverbank named after the famous Kannada poet Pampa.
- **Gudavi Bird Sanctuary (15 km):** A popular wetland sanctuary hosting thousands of migratory birds (best visited between July and December).
- **Unchalli Falls (55 km):** A dramatic 116-meter waterfall formed by the Aghanashini River.
- **Yana Rocks (60 km):** Unique karst rock monolith formations amidst dense Western Ghats forests.

15. Donation Info & Contact Phone Numbers

- **Management:** The temple is managed under the Hindu Religious Institutions and Charitable Endowments Department (Muzrai Department), Government of Karnataka.
- **Donations:** Official donation receipts for temple maintenance, *Annadana*, or *Sevas* can be obtained directly from the administrative office counter located inside the temple compound.
- **Contact Numbers:**
    - *Temple Office / Local Enquiry:* +91 83624 43678 *(Administrative desk)*
    - *Assistant Commissioner / Muzrai Office (Sirsi Sub-division):* 08384-226312

16. Additional Information / Travel Tip

- **Best Time to Visit: October to March** offers pleasant weather for exploring.
- **Cultural Context:** Banavasi holds immense pride in Kannada heritage, captured in the classic line by ancient poet Pampa: *"Enthu Maridharum Banni, Banavasiyali Puttuvudhe Punya"* ("To be born in Banavasi, even as a human or a bee, is a virtue").

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Ref: GrokAI

Banavasi Madhukeshwara Temple

This is an ancient Hindu temple dedicated to Lord Shiva, located in the historic town of Banavasi in Uttara Kannada district, Karnataka. It is one of the oldest functioning temples in the state and a key heritage site linked to the Kadamba dynasty (Karnataka's first native ruling dynasty).

Location

The temple is in Banavasi (Ratha Beedi / Car Street), Uttara Kannada district, Karnataka 581318. Coordinates are approximately 14°32′N 75°01′E. It sits on the banks of the Varada River, surrounded by forests and fields, about 22–24 km southeast of Sirsi.

How to Get There

- **By air**: Nearest airport is Hubli (Hubballi, ~85–100 km). Mangalore is farther (~250+ km).

- **By rail**: Nearest stations include Haveri (~50–70 km) or Talaguppa; Hubli is a major junction.

- **By road**: Well-connected. Regular KSRTC and local buses run from Sirsi (frequent service, ~30–45 min). From Bengaluru (~350–400 km), take buses or drive via Hubli/Sirsi. Taxis/autos available from Sirsi or Banavasi bus stand (temple is ~800 m from the bus stand).

Speciality of This Temple

The temple is renowned for its honey-coloured (madhu = honey) Shiva Linga, which gives it the name Madhukeshwara. It is considered one of the seven Mukti Sthalas of Karnataka in some traditions. Unique features include a large monolithic Nandi (about 7 ft tall) positioned so one eye gazes toward the main Shiva shrine and the other toward the adjacent Parvati shrine (with pillars aligned not to obstruct the view); a stone cot (kallu mancha); Triloka / Kalyana Mandapa; and shrines representing major sacred sites so that a visit is traditionally said to equate to visiting many major temples. The complex reflects layered contributions from multiple dynasties.

History and Legends

Banavasi (ancient names include Vanavasika, Jayanthipura/Vaijayantipura, Nandanavana, etc.) was the capital of the Kadamba dynasty from the 4th–6th centuries CE (founded by Mayurasharma around 345 CE). The town has much older references (Ptolemy, Mahabharata-era mentions, Chinese travellers).

The core temple is attributed to the Kadambas (sources vary between roughly 4th–9th century CE; some note earlier Chutu-period elements with Naga sculptures and Prakrit/Brahmi inscriptions). Later rulers (Chalukyas, Hoysalas, Sonda/Sonde Nayaks, and others) added mandapas, sculptures, and renovations up to the 17th century. A legend associates the foundation with Lord Vishnu (Madhusudana) in Treta Yuga. The honey-hued Linga was consecrated by Mayurasharma according to tradition.

Architecture

Primarily Kadamba style (simple garbhagriha with stepped-pyramid vimana elements), with later additions creating a blend of Chalukya, Hoysala, Sonda, and other influences. East-facing complex includes a mandapa, antarala, garbhagriha with pradakshina path, Nritya Mandapa (exquisite carvings, Hoysala-period), Sankalpa Mandapa, Triloka/Kalyana Mandapa, and Asthana Mandapa. Notable elements: pair of carved elephants at the entrance, polished pillars, Ashtadikpalaka shrines (with consorts and vahanas), a vertically split (“half”) Ganesha (other half traditionally linked to Varanasi), peaceful-faced Narasimha, stone cot (donated by Sonda rulers, used in festivals), and a large red-sanders (rakta

chandana) chariot donated in the 17th century. Minimal ornamentation on the oldest core contrasts with richly carved later halls.

Main Deity and Sub-Deities

- ****Main deity****: Lord Shiva as Madhukeshwara — a honey-coloured Linga (sometimes described as ~64 inches; covered with a silver face during certain times; visible mainly during morning rituals).

- ****Important associated****: Goddess Parvati (Madhumati) in an adjacent shrine.

- ****Others****: Adi-Madhava (or Adi Madhukeshwara; some traditions hold this as an earlier/original form and devotees often worship it first), Nandi, Ganesha (including the half form), Narasimha, Mahishasuramardini, Ashtadikpalakas with consorts/vahanas, and various subsidiary idols representing major pilgrimage sites.

Daily Rituals and Poojas and Their Charges

Temple is generally open approximately 6:00/6:30 AM–1:00 PM and 4:00/5:00 PM–8:00/8:30 PM (confirm locally; some sources note continuous or slightly varying hours). Free entry and basic darshan. Anna danam (free lunch/prasad) is often available around midday. Standard rituals include morning abhisheka/aarti and evening aarti. Specific daily pooja/seva charges (archana, abhisheka, etc.) are not widely published online and can vary; inquire at the temple counter or with the priest on site. Photography is generally allowed in outer areas.

Special Poojas and Their Charges

Special sevas (e.g., during festivals or custom requests) are available but detailed price lists are not readily published in public sources. Contact the temple authorities directly for current rates on special abhishekas, homas, or sponsored poojas. The stone cot is used in certain festival rituals (Ashtavathana poojas).

Festivals Celebrated

- **Maha Shivaratri** (February/March) — major observance with large gatherings.

- **Madhukeshwara Car Festival / Rathotsava** (around March) — chariot procession.

- **Kadambotsava** — two-day cultural festival in December featuring folk arts, music, and dance, organised with state involvement.

- Other observances include Karthika Deepam and local fairs.

Facilities Available for Devotees (such as Accommodation)

Basic facilities on site (parking, prasad/anna danam). Limited lodging in Banavasi itself (basic guest houses or dharamshalas). Most visitors stay in Sirsi (~22–24 km), which has a range of budget to mid-range hotels, resorts, and camps (e.g., Captain's Camp and others). Eco-friendly or farm stays may be available nearby. Confirm current options via booking sites or local inquiry.

Do’s and Don’ts

- Dress modestly and traditionally (cover shoulders/knees; formal/traditional clothing preferred).

- Remove footwear before entering the temple premises.

- Maintain silence and respect in the sanctum; follow priest instructions.

- Non-Hindus may have restricted access to the inner sanctum (outer areas usually open).

- Avoid smoking, alcohol, non-vegetarian food, or gutka on temple premises.

- Do not touch idols or climb on structures; photography rules should be followed (especially near the main Linga).

- Hire a local guide if desired for historical explanations (priests or locals are often knowledgeable).

Nearby Temples

- Parvati (Madhumati) shrine within/adjacent to the complex.

- Adi Madhukeshwara / other local shrines in Banavasi.

- Marikamba Temple in Sirsi (famous, with Kaavi murals).

- Sahasralinga (hundreds of lingas carved in/near the Shalmala River, ~15 km area).

- Other local temples such as Veerabhadra, Chandikadevi, or Jain basadis in the broader area.

Nearby Hotels

Limited options in Banavasi. Better choice in Sirsi (budget guesthouses, mid-range hotels, resorts like Captain’s Camp, Essentia Resort & Spa, etc.). Check current availability and reviews on travel platforms. Basic khanavalis (local eateries) serve regional food.

Nearby Tourist Spots

- **Pampa Vana / Pampavana** — garden with medicinal plants, associated with poet Pampa and Kalidasa traditions.

- **Gudnapur** — archaeological site with inscriptions and Kadamba-era remains (~5 km).

- **Gudavi Bird Sanctuary** (~12–25 km) — good for birdwatching (especially winter migrants).

- **Sahasralinga** and riverine sites.

- Waterfalls and nature spots around Sirsi (Unchalli/Lushington Falls, Magod Falls, Yana caves, etc.).

- Varada River banks near the temple.

Donation Info with Contact Phone Number

Donations can be made at the temple for maintenance, annadanam, or specific sevas.

Exact trust contact numbers and official donation channels are not prominently listed in widely available public sources.

Visit the temple office or inquire with priests/local authorities in Banavasi for current details, bank accounts, or receipts.

Address for correspondence: Madhukeshwara Temple, Ratha Beedi, Banavasi, Uttara Kannada, Karnataka 581318.

Any Other Info

Banavasi is often called Karnataka’s oldest town and retains a quiet, heritage-village character.

The best time to visit is September–March (pleasant weather; avoid heavy monsoon if possible).

Morning visits offer better light and fewer crowds for viewing the Linga and carvings.

The temple is maintained as both a living place of worship and a heritage monument.

Local guides or the resident priest can provide rich oral history. Combine with a Sirsi base for a comfortable day trip or short stay.

Always verify latest timings, festival dates, and facilities closer to your visit, as details can change.

*****

Ref: perplexityAI

Bansvasi Madhukeshwara Temple , Karnataka

The Banavasi Madhukeshwara Temple is one of Karnataka's oldest and most historically significant Shiva temples, located in the ancient town of Banavasi (also spelled Bansvasi/Banvasi), about 23–24 km from Sirsi in Uttara Kannada district. [1][2][3]

Location

- **Temple:** Sri Madhukeshwara Temple

- **Address:** Ratha Beedi, Banavasi, Sirsi Taluk, Uttara Kannada District, Karnataka – 581318 [2][4][5]

- **Taluk:** Sirsi

- **District:** Uttara Kannada

- **State:** Karnataka

- **Coordinates:** ~14°32′07″N, 75°01′02″E [1]

- Banavasi is considered one of the oldest towns in Karnataka and was the capital of the Kadamba dynasty. [3][6]

***

How to Get There

By Air

- **Nearest airports:**

  - **Hubli Airport (HBX):** ~100–120 km from Banavasi [7][5][6]

  - **Goa Airport (Dabolim):** ~250 km (used by some travelers) [8][5]

  - **Mangalore Airport:** ~250+ km [8]

- From the airport, hire a taxi or use app-based cabs/buses to Sirsi, then take a local bus/auto to Banavasi.

By Train

- **Nearest railway stations:**

  - **Hubli Junction:** ~100 km

- **Shimoga (Shivamogga):** ~90–112 km

- **Haveri / Ranibennur / Sagar / Talaguppa** are also used depending on route [8][7][5][9]

- From the station, continue by KSRTC bus, taxi, or auto to Sirsi and then to Banavasi.

By Road

- **From Bengaluru:** ~387 km (~7 hours by car) via NH-48/NH-206 [10][4]

- **From Sirsi:** ~22–24 km; KSRTC buses run frequently (every 15–30 minutes in peak times); journey ~45 minutes. [5][6]

- **From Hubli:** ~100 km

- **From Jog Falls:** ~50–51 km [6][11]

- Private taxis and autos are available from Sirsi to Banavasi.

***

Speciality of This Temple

- **One of the **oldest Shiva temples in South India**,** with origins traced to the **Kadamba period (4th–6th century CE)** and continuous additions up to Vijayanagara/Sonda times. [4][6][12]

- **Houses a **honey-colored (madhu-varna) Shiva Linga**,** which gives the temple its name “Madhukeshwara.” [6][13]

- **Unique blend of **Kadamba-Nagara, Chalukya, Hoysala, and Vijayanagara-Sonda** architectural elements in one complex. [10][14][15]**

- **Contains rare features such as:**

- A **monolithic stone cot/throne** carved from hard granite by Sonda rulers. [16][14]

- A **Triloka Mantapa** depicting three worlds (Kailasa, Shesha-loka, Bhatara-loka). [16][17]

- A **7-foot monolithic Nandi** in the Nritya Mandapa, positioned so its left eye looks at Shiva and right eye at Parvati. [8][14]

- Separate shrines for the **Ashta-dikpalakas** (eight directional deities) with their consorts and vahanas. [8][14]

- A **vertically split Ganesha idol**; tradition says the other half is in Varanasi. [8]

History and Legends

- Banavasi (ancient **Konkanapura/Vaijayanti**) was the **first capital of the Kadamba dynasty** (from ~345 CE), founded by **King Mayurasharma**. [6][13][12]

- The temple is believed to have been originally established by **Mayurasharma** in the 4th–5th century, with the current structure evolving through:

  - **Kadamba** core (garbhagriha and early mandapas)

  - **Western Chalukya** expansions (large halls, pillars)

  - **Hoysala** additions (Nritya Mandapa with ornate pillars)

  - **Vijayanagara & Sonda (Nayaka)** contributions (superstructure, sub-shrines, stone cot). [14][15][18]

- **Legend**:** Some traditions say that after slaying the demons Madhu and Kaitabha, Vishnu installed Shiva here as Madhukeshwara, and a related Kaitabheshwara temple exists near Anavatti (~15 km away). [19]

- **Another local belief** holds that the temple was initially dedicated to **Madhava (Vishnu)** and later became primarily a Shiva temple; the priest has mentioned this to visitors. [6]

***

Architecture

The temple is a textbook example of layered South Indian temple architecture:

- **Style:** Primarily **Kadamba-Nagara**, with Chalukya, Hoysala, and Vijayanagara-Sonda influences. [10][6][15]

- **Plan:** East-facing temple with:

  - **Garbha Mandapa** (sanctum) – simple, early Kadamba/Chalukya style, housing the honey-colored Linga on a decorated yonipitha. [13][15][18]

  - **Pooja Mandapa, Sankalpa Mantapa** – showing Chalukyan influence. [14]

  - **Sabha Mandapa**

  - **Nritya Mandapa** – Hoysala period, with lathe-turned, highly ornate pillars and a large monolithic Nandi. [8][14]

  - **Triloka Mantapa** and **stone cot mandapa** – Sonda period works. [16][17]

- **Vimana (tower):** Stepped pyramidal Kadamba-Nagara shikhara, distinct from later Dravidian gopurams. [6][15]

- **Pillars & carvings:**

- Kadamba insignia (lion, coiled serpents)

- Hoysala-style convex-concave pillar carvings

- Sculptures of gods, goddesses, and narrative panels on parapets and ceilings. [13][14]

- **Compound:** Laterite stone wall (~15 ft high) with eastern and northern entrances. [17]

***

Main Deity and Sub-deities

- **Main Deity:**

- **Sri Madhukeshwara (Shiva)** in the form of a **honey-colored Linga**. [2][6][13]

- **Sub-deities and shrines within the complex:**

- **Ganesha** (in a sub-shrine; includes the split Ganesha idol) [8][15]

- **Mahishamardini (Durga)** [15][18]

- **Ashta-dikpalakas** (eight directional deities) with their consorts and vahanas in separate shrines around the prakara. [8][14]

- Various other deities in sub-shrines added by Sonda and later rulers along the prakara wall. [18]

***

Daily Rituals and Poojas (and Indicative Charges)

Exact daily ritual timings and charges can vary; the temple generally follows standard Shaiva agamic routines.

Typical pattern (based on similar HRCE-managed temples and visitor reports):

- **Darshan Timings**:**

- Morning: **6:00 AM – 1:00 PM**

- Evening: **4:00 PM – 8:00 PM** (some sources say 6:30 AM–8:30 PM) [2][7][6][20]

- **Daily Sevas (common in such temples):**

- **Suprabhata Seva / Usha Kala Pooja** (early morning)

- **Abhisheka** to the Linga (with milk, curd, honey, ghee, etc.)

- **Alankara / Decoration**

- **Archana / Namaskara Pooja**

- **Maha Pooja / Madhyahna Seva** (around noon)

- **Deeparadhana** (evening lamp worship)

Specific **charges** daily sevas are not uniformly published online for this temple. In practice:

- **General darshan:** Free

- **Special abhisheka/archana:** Usually a modest fee (often ₹50–₹300 range in similar temples), collected at the temple office or hundi counter.

- For exact, updated rates and timings, it is best to **contact the temple office or HRCE Uttara Kannada office** directly (see Donation/Contact section).

***

Special Poojas and Their Charges

Common special sevas offered at major Shiva temples (and likely available here, subject to temple practice) include:

- **Rudrabhisheka / Panchamruta Abhisheka** ,- **Laksha Bilvarchana**

- **Pradosha Pooja** (on Trayodashi), - **Somavara (Monday) Special Pooja**

- **Maha Shivaratri Special Sevas** (multi-day)

Charges depend on the type of seva, materials used, and whether it is performed individually or collectively.

Typical ranges in comparable Karnataka temples:

- **Basic abhisheka + archana:** ~₹100–₹300

- **Rudrabhisheka / special homas:** ~₹500–₹2,100+

- **Maha Shivaratri special packages:** can be higher, with options for name inclusion in archana, annadanam, etc.

For **precise seva list and current fees, contact:**

- **Temple office at Banavasi**, or

- **HRCE (Hindu Religious Institutions & Charitable Endowments) – Uttara Kannada Division** via their online portal (the temple is listed under HRCE). [21][22]

***

Festivals Celebrated

- **Maha Shivaratri** – The biggest annual festival; devotees from across the region gather for special abhishekas, night jagaran, and processions. [8][5]

- **Pradosha** (every Trayodashi) – Special evening poojas.

- **Somavara (Mondays)** – Considered auspicious for Shiva; increased crowd and special archanas.

- **Navratri / Dussehra** – Celebrated with decorations and special poojas, especially for Mahishamardini. [10]

- **Kartika Masa** (Nov–Dec) – Daily special poojas and deepotsava in many Shiva temples, including this one.

- Local temple festivals (utsavas) tied to the Sonda/Nayaka period traditions may also be observed; details are best confirmed locally.

***

Facilities for Devotees

Accommodation

- **Inside Banavasi**:** Limited formal dharmashalas directly attached to the temple are not prominently documented online.

- **In Sirsi** (22–24 km):** Multiple options:

  - Budget hotels and lodges (e.g., Hotel Madhuvana, Panchavati Hotel, Kamadhenu Comforts, Big Box Villa, etc.) [23][24]

  - Homestays and resorts around Sirsi and nearby (Captain's Camp, Agastya Resorts, etc.)

- Many pilgrims stay in **Sirsi** and visit Banavasi as a day trip.

Other Facilities

- **Parking:** Space available near the temple complex (typical for such heritage sites).

- **Restrooms / Drinking water:** Basic facilities are usually present; exact quality can vary.

- **Food:** Small eateries and tea stalls exist in Banavasi village; more choices in Sirsi.

- **Wheelchair access:** The ancient complex has steps and uneven surfaces; accessibility may be limited for seniors and differently-abled visitors.

***

Do’s and Don’ts

Based on standard temple norms and specific notes for Madhukeshwara Temple: [20]

Do’s

- Bathe and wear **clean, modest clothing** before entering.

- Men: Shirt & trousers, dhoti, or pyjamas with upper cloth.

- Women: Saree, half-saree with blouse, or churidar with pyjama and upper cloth.

- Maintain silence and decorum in the sanctum and mandapas.

- Follow the directions of temple priests and staff during poojas.

- Keep the premises clean; use dustbins.

Don’ts

- **Do not** wear shorts, mini-skirts, sleeveless tops, low-waist jeans, or short T-shirts.

- **No smoking, alcohol, or non-vegetarian food** inside the temple premises.

- Avoid loud conversations, photography in restricted areas, and touching idols unless permitted.

- Do not climb on ancient structures or stone carvings.

These rules apply to **Indian and foreign visitors** alike. [20]

***

Nearby Temples

Within reasonable distance from Banavasi:

- **Kaitabheshwara Temple, Anavatti** – ~15 km; linked in legend to Madhu-Kaitabha and Madhukeshwara. [19]

- **Shri Chandranatheshwara / other ancient Shiva temples** in and around Sirsi taluk.

- **Keladi Rameshwara Temple, Keladi (Sagar taluk)** – ~70–80 km; famous Hoysala-Vijayanagara era temple. [25]

- **Ikkeri Temple** – Near Keladi, known for its grand pillars and sculptures. [25]

- **Murudeshwara Temple** – On the coast (via beach trail), known for its tall Shiva statue. [26]

Nearby Hotels

Most practical stays are in **Sirsi (22–24 km):**

- **Hotel Madhuvana** – College Road, Sirsi [24]

- **Panchavati Hotel** – Yellapur Road, Sirsi [24]

- **Kamadhenu Comforts** – Devikere, Sirsi [23]

- **Big Box Villa** – Banavasi Road, Sirsi (group stays) [23][24]

- **Captain's Camp (Madhuvan, Kovesar)** – Nature/camping stay near Sirsi [24]

- Various **homestays** around Sirsi, Yellapur, and Sagar roads.

Banavasi itself has small lodges and guest houses, but for better amenities, Sirsi is preferred.

***

Nearby Tourist Spots

Banavasi is an excellent base for exploring central–coastal Karnataka:

- **Jog Falls** – ~50–51 km; one of India's highest waterfalls (Raja, Rani, Rover, Rocket drops). [6][11][27]

- **Unchalli Falls** – ~30–36 km from Sirsi; "Lushington Falls." [28][25]

- **Benne Hole Falls** – Near Kasage, Sirsi–Kumta road; ~30 km from Sirsi. [28][25]

- **Shivaganga Falls** and other smaller falls in the Western Ghats around Sirsi. [11]

- **Gudavi Bird Sanctuary** – Near Sirsi; good for birdwatching. [26]

- **Keladi & Ikkeri** – Temple towns with historic art and architecture. [25]

- **Coastal towns:** Gokarna, Murudeshwara (as part of a larger circuit). [26]

Donation Info & Contact

- The temple is managed under the **Karnataka HRCE (Hindu Religious Institutions & Charitable Endowments)** system; it appears in the HRCE temple list for Uttara Kannada. [21][22]

- **Donations**:**

  - Can be made at the **hundi** in the temple.

- Larger donations, seva bookings, and annadanam are usually arranged through the **temple office** or **HRCE divisional office**.

- **Online/Official info:**

- HRCE temple page for Sri Madhukeshwara Temple, Banavasi is available on the Karnataka HRCE portal (search “Sri Madhukeshwar temple, Banavasi, Uttara Kannada” on `itms.kar.nic.in`). [21][22]

For **exact phone numbers**:

- The temple’s direct landline/mobile is not consistently published online.

- **Recommended approach:**

- Visit the **HRCE Uttara Kannada divisional office** (often based in Sirsi or nearby district headquarters) and ask for the **Madhukeshwara Temple, Banavasi** contact.

- Alternatively, ask locally in Banavasi or Sirsi for the **temple archaka/priest** or **executive officer** contact; these change periodically.

***

Any Other Info

- **Best time to visit:**

- **October–March** for pleasant weather; monsoon (June–September) is lush but roads can be slippery. [10][8]

- For spiritual experience, **Maha Shivaratri** or **Kartika masa** are especially significant.

- **Photography**:** Generally allowed in outer areas; check with priests before photographing inside the sanctum or during special poojas.

- ** Banavasi is not only a pilgrimage site but also an **archaeological treasure**, with inscriptions and remnants from Kadamba, Chalukya, and Vijayanagara periods.

- **For content creation:** The temple’s layered architecture, inscriptions, and legends make it highly suitable for **devotional ebooks and slide presentations**, especially focusing on:

- Evolution of Kadamba-Nagara architecture

- Role of Banavasi as the first Kannada capital

- Interplay of Shaiva and Vaishnava elements in its legends.

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Videos

Banavasi Madhukeshwara Temple tour (9 min):

https://youtu.be/bO0TTv5Gg-I?si=gXUcH5-3SE0YAbpX

Banavasi Madhukeshwara Temple (11 min):

https://youtu.be/P0mFBNoPujA?si=6LoV_E3VbMomyXL9

Banavasi Temple (5 min): https://youtu.be/dftMATT9IcQ?si=dazrQJGruh84zQcB

Secret of eyes of the Nandi statue in the Temple (20 min):

https://youtu.be/dH5Db-gA3vE?si=Crs-9QrB6h2hTazF

Wonders of Banavasi Temple …Parichaya (9 min):

https://youtu.be/e63hQK5gji0?si=wI8ED4EpEdUU2Dm_

Banavasi..first capital of Karnataka, and Madhukeshwara Temple (18 min):

https://youtu.be/CRnAzP_yMeU?si=S4zaweJGVpd6L5dt

Banavasi Madhukeshwara Temple…FaceBook (0.16 min):

https://www.facebook.com/share/r/1BnUqhFpAh/

Mystery of the Seven feet high Monolithic Nandi…FaceBook (0.22 min):

https://www.facebook.com/share/r/19A3DgCo5w/

Banavasi Madhukeshwara Temple (6 min):

https://youtu.be/-9e13MscpKI?si=xneflvC_xRfiQoNZ

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Note: At the end of this ebook, two pages are included (see below), giving (I) Author info, and (ii) a master link and QR code to download all my Technical (viz. Thermodynamics, Heat Transfer, and Cryogenic Engineering) ebooks plus Spiritual ebooks, stored in archive.org.

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About the Author

Dr. M. Thirumaleshwar is a Mechanical Engineer with specialization in Cryogenics. He obtained his B. E. In Mechanical Engineering from Karnataka Regional Engg College, (Now NITK), Surathkal, India and M.Sc. in Cryogenics from the University of Southampton, U.K., and Ph.D. from the Indian Institute of Science (IISc), Bangalore.

He has worked in prestigious organizations such as BARC, Bombay and Centre for Advanced Technology (CAT), Indore,as Head of Cryogenics Dept and contributed to the design of cryogenic systems, including the Thermovac chamber for ISRO, Bangalore.

He was also a visiting fellow at Superconducting Super Collider Project, at Texas, USA.

He has also served as Professor, Head of Department, and Principal in reputed engineering institutions.

Dr. Thirumaleshwar has authored a large number of FREE ebooks on Engineering subjects such as Thermodynamics, Heat Transfer, and Cryogenic Engineering, which are useful for students and teachers.

Driven by a deep interest in India's spiritual heritage, he has also authored many FREE ebooks on Temples, Saints, Gurus, and Vedic topics, with the aim of preserving and spreading this knowledge to future generations.

All his ebooks are available for free download at Archive.org.

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All books are free to download and share for educational and spiritual purposes.

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Dr. M. Thirumaleshwar
August 14, 2026

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